



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

normal school and college students would fail to understand many parts of the book because it practically assumes that the reader has a knowledge of modern philosophy, e. g., "As Kant endeavored to clear away all the one-sided dogmatic views of preceding metaphysics by the standard of his analytic epistemology and to establish in their place a new system of philosophy upon the unshakable basis of the a priori categories of knowledge, so Herbart tried the same in the field of pedagogy" (p. 200). (2) Even if students should understand what is said, they would not learn much history of education. Pestalozzi would be for them primarily a theorist, and of Pestalozzian industrialism as worked out by Fellenberg and Pestalozzian object teaching, and of Pestalozzian methods of teaching the formal subjects by reducing them to their elements, they would learn practically nothing. (3) In presenting contemporary American educational theory, Dewey's social conception surely deserves as much prominence as the theories of W. T. Harris and G. Stanley Hall, but it is not mentioned. (4) The author gives evidence of a wide knowledge of educational literature, including such German works as those of Heinrich Sherer in which the social background and practical influence of educational theory are emphasized. It is unfortunate that the author has not included more of this element and less of the philosophical.

S. C. PARKER

Les vierges mères et les naissances miraculeuses. By P. SAINT-YVES. Paris: Emile Nourry, 1908. 16mo., pp. 280.

Saintyves' book is a volume in the *Bibliothèque de critique religieuse*. It is called an essay in comparative mythology. It aims to bring the birth of Christ into relation and place with the vast number of miraculous births recorded in sacred books or recounted in the folklores and mythologies of many peoples. The field is not unworked. E. Sidney Hautant in his *Legend of Persons* presents many miraculous births; so does De Charencey in his *Le fils de la vierge* (published in second edition under the title *Lucina sine concubitu*). Saintyves has added to the work of his predecessors chiefly a method of treatment. He classifies and groups his great number of cases under the means by which conception has been produced. Thus his chapters are: "Fecundating Stones and

Stone-Worship;" "Aquatic Theogamies and Water-Worship;" "Fecundating Practices of Plant-Worship;" "Phytomorphic Theogamies;" "Of Miraculous Births Due to Simultaneous Action of Divine Plants and Sacred Waters;" "Theromorphic Theogamies;" "Meteorological Fecundations;" Solar Theogamies, or Births Due to the Action of the Sun;" "Anthropomorphic Theogamies." These chapter-titles indicate the material and the method of presentation, as well as the related topics suggested thereby. In two closing chapters Saintyves discusses the subject of Christ's birth, which he considers at once solar and anthropomorphic, ranging it thus under the last two of his recognized classes.

FREDERICK STARR

Les rites de passage. By ARNOLD VAN GENNEP. Paris: Emile Nourry, 1909. 8vo., pp. ii+288.

The author of this important and original work begins by presenting a classification of rites in general. He recognizes four coupled groups; thus a rite may be *animistic* (personal) or *dynamistic* (impersonal), *sympathetic* or *contagious*, *positive* or *negative*, *direct* or *indirect*. These characteristic and fundamental forms may be variously combined so that a rite may be dynamistic-contagious, direct-negative, animistic-sympathetic, indirect-positive, etc., etc. Each case presented needs individual analysis and study. Van Gennep then calls attention to *ceremonial sequences*, which he believes have been sadly neglected: too much attention has been given to one or another detail, little or none at all to sequences. While in actual study, in any given *ensemble* of ceremonies the greater part of the rites belong to one category, we find other elements entering. Thus, in the midst of a clearly animistic-positive ritual, one encounters a group of dynamistic-positive elements. The purpose of the author is to present what he calls "rites of passage"—i. e., those rites which accompany the passage of the individual from one situation to another, from one world (cosmic or social) to another. These rites have been often presented in detail, from one or another point of view; they have not, heretofore been recognized as *identical*, nor grouped into one class. Rites of passage include the rites of the doorway and threshold, of hospitality, of adoption, of conception and childbed, of birth, of